THE

# Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

VOL. IX., No. 8.] Registered No. M. 1304. THURSDAY DECEMBER 22, 1921. [PRICE: 2 As. Annual Subscription Rs. 6

CONTENTS.

A VISION OF INDIA:
The Children of India.—I By K S. Ramaswamy Sastri, B.A., B.L. 113
GREAT THOUGHTS. 113
EVENTS OF THE WEEK. 114
LEADER:
Bursting of the Bubble. 115
The Crisis and Congress Tactic.—II. By S. P. Thiaga Rajan. 116
LITERARY AND EDUCATIONAL:
Mr. Aurobindo Ghose's "Essays on the Gita" —A Criticism. By K. Sundararama Aiyar M.A. 118
The Plunderer. By S. Amudachary. 120
INDUSTRIAL AND AGRICULTURAL
Permanent Settlement. 120
MISCELLANEOUS:
A Madras Diary. 121
The Idler. 122
Olla Podrida. Scrutator. 122
CORRESPONDENCE:
Sanyasa and Politics. 122

THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For *bona fide* students Rs. 3 only. Postage As. 13. Extra.

Single copy As. 2 only.

*The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.*

*All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor,* THE HINDU MESSAGE, *Srirangam.*

## A Vision of India.

### THE CHILDREN OF INDIA—I.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

How beautiful and how refined they are!
What centuries of purity their flower
Attain in them in India's lovely bower!
Their supple frame is like a golden car
Wherein their radiant soul to righteous war
Or arts' delights doth go and win as dower
The threefold gifts of fame and wealth and power.
Their royal road to freedom who can bar?
The pure and ancient seed is mighty yet
And promise hath of an eternal life
With wealth of leaf and bud and flower and fruit,
If we would but recall and not forget
Our duties to our race and not by strife
And hate and lust pour poison at the root.

---

There will be no issue of our "Hindu Message" next week (29—12—21) owing to Christmas and New Year Holidays.

* * *

Our subscribers and readers would greatly help the cause we stand for if they would take a little trouble and secure for us two new subscribers each for the current year. We fully rely on them to render us this much help.

* * *

The Medical Supplement will be sent free to all subscribers who have paid the full subscription of Rs. 6/-per annum. To the Students who have paid Rs. 3-13-0 only the Supplement will be sent if they pay the balance of Rs. 2/3. If the Supplement alone is required it will be sent regularly for Rs 3/- only per annum post free.

*Manager,*

'HINDU MESSAGE.'

## Great Thoughts.

Immortality will come to such as are fit for it; and he who would be a great soul in the future must be a great soul now.

ॐ

An untempted virtue is only a possible virtue; it is not certain yet that it will stand the test. We must meet temptation, and win the crowns which are only for the overcomers.

ॐ

If you would have a happy family life, remember two things: In matters of principle, stand like a rock; in matters of taste, swim with the current.

ॐ

This world is a world of men, and these men are our brothers. We must not banish from us the divine breath; we must love. Evil must be conquered by good; and before all things one must keep a pure conscience.

ॐ

Let a man then know his worth, and keep things under his feet.

# Events of the Week.

The throwing out of Dewan Bahadur M. Ramachandra Rao's motion of adjournment to discuss the application of the Criminal Law amendment Act to this presidency is about the most shameless betrayal of democratic principles that even the mock Parliament at Madras was capable of, in our opinion. Only nineteen members out of a full House rose to support the motion: and yet the Legislature is persistently puffed up as the representative of forty millions of dumb bipeds: and the leaders of the party which claims to be the real democratic party did not think it their business to provoke an open debate and put the Government on its trial in a matter which affects the most elementary rights of a citizen in civilised countries. The letter which an M. L. C who quite reasonably chose to remain anonymous, wrote to the "*Hindu*" shows how pusillanimous were the reasons for such woful lack of support for the motion. Because Mr. Ramachandra Rao did not consult the members of this neo-democratic party, forsooth to spite his face they must cut off their own noses. and yet by a statutory enactment these people are enabled to parade their representative capacity and are entrusted with the right of legislating for us. There is no disputing about tastes or opinions; but surely this is novel way of making Mr. Ramachandra Rao realise that the legislature has an individuality of its own.

***

Nobody disputes that the local legislature has an individuality of its own. So also had that lady's footman in the story who dropped out of a train, running at sixty miles an hour, to pick up his lady's hat which had flown off. As a contemporary says, when a non-Brahman clerk in some obscure office is passed over for promotion, the incident is made a most important *causus belli* and tearful ministers have to protest that they have not lost that great love for the cause that, incidentally, put them in their comfortable and not too exacting offices. As for protecting elementary civil rights, it is deemed a trifle unworthy of serious consideration. The Minister for Development, we see, expatiated on this subject to an appreciative audience consisting of the non-official government of this country—the exploiting and commercial classes who bully and goad the Government, even in the Montaguan era, to strong rule and all the other elements of despotism. His Excellency graced the occasion with his presence and should no doubt have been wondering at his own moderation to hear his Minister speak of preventive and such other prophylactic measures. Neither the Minister nor the M. L. C. thought it his business to raise the question on the floor of the House, in the face of their fellow-members, by supporting Mr. Ramachandra Rao's motion. But when a Minister of the *real* Democratic Party says so, it must be so: and that we deem ought to be sufficient satisfaction to them who pay for the maintenance of these ministers and the legislature.

***

It was again no wonder that Mr. Vellingiri Gounder's motion was lost, recommending the introduction of the spinning wheel. The debate was not without its curious sides. Mr. S. Somasundaram Pillai enlivened a jaded house by claiming common sense as his own monopoly. Sir P. T. Chetty was afraid of the tendency noticed in many places to be lost in beatific contemplation of the charka. which habit induces idleness and all the brood of evils of which idleness is the parent. Further there was the Department of Industries and no resolution was needed to teach it its duty. That is a very delightful argument indeed, full of many possibilities as it absolves legislators from the great fatigue of thinking on any subject. Mr. A. T. Palmer thought of amending the Penal code by making the use of the spinning wheel criminal—so strong was his aversion to it. The Honourable the Minister K. V. Reddi Naidu suggested an alluring line of thought whereby the State might be made to provide bullock-cart drivers, as an experiment, with motor-cars, and as an example to others, we are sure some democratic M. L. C will add the promise that it should be confined to non-Brahmans only. One member suggested that non-co-operators had not improved the spinning wheel and therefore the Government should not. Mr. O. Thanikachalam Chetty would seem to agree herein; and with righteous indignation protested against the Government funds being utilised to help Mr. Gandhi. Earlier Mr. Venkata Reddi had expressed a desire for an interview with Mr. Gandhi to expostulate with him on the exceeding error of his uneconomic ways; and the danger of the charka Of course the party in power was convinced of the wrong of using public funds for the behoof of particular sections of the community, to wit the non-co-operators. A psychologist M. L. C. had concluded the working classes will not like the spinning wheel. Dr. Slater pleaded for an open mind, forgetting that an open mind has quite as many disadvantages as one of a contrary kind, however he may choose to call it. One member indeed got heartily sick of the debate and bluntly said many uncomplimentary things about the understanding of the majority of the members. We would like to leave the last word with that disgruntled M. L. C.

***

The business-like character of the local legislature and its solicitude for the people by not wasting time and thus saving a lot of mony on account of "that T. A." was very clearly illustrated in their passing the amending bill to the Local Boards Act in as much time as will take to say "boo." Yet there was some kicking and roaring, we are sorry, on the part of a few middle-aged gentlemen. The whole show prompts us to one or two observations. It is a confession of the long road the government have travelled in the opposite direction to popular opinion. It is a sad commentary on the much vaunted grant of local autonomy. It is a shameful confession that even the very small number of enfranchised citizens have no faith in the authorities. And again it is the biggest tribute to Mr. Gandhi and his followers. In all the debate that followed, the vital issue was not pressed that a self-governing body had the right to follow its own opinions and ought not to be fettered with the Test and Corporation Acts of Tudor England; that the voters should not be denied their rights to elect whomsoever they pleased. Instead, a fatuous and simply obstructive plea of want of time was raised, which rendered the Liberal hue and cry a mere camouflage. Such indeed it strikes us to be.

***

The leader of the Madras Liberals within the Council whom an imitative sense has dubbed the Leader of the Opposition made a rather interesting exhibition of fruitless anger. He expatiated on the duties of those in power to the Opposition, which had as much application to the procedure of the House as a dissertation on the man in the Moon. And then with the supreme courage of impotence threatened the House and its mechanical majority with resorting to obstruction, even as Parnell did. A fine peroration, to which evidently Mr. Ramachandra Rao was working himself, was certainly lost by Sir Lionel Davidson's simple and sensible remark that Parnell's tactics were in an older day when the closure was not invented No doubt His Majesty's Leader of the Opposition in our Madras Parliament should have become sadder and wiser at this recall to solid earth. Altogether the Council did a fine session's work and we wish our gallant legislators rest and recuperation till they next meet for the customary bout of words. And the country has no doubt they are demonstrating their fitness for self-government.

***

The "Daily Mail" is responsible for the report that there is a possibility of the Right Honourable V. S. Sastri's succeeding Lord Sinha.

The Hindu Message

## Bursting of the Bubble.

Of the many surprises thrown up by the blood-stained yeast of the last Great War, not the least staggering is the curious denouement of the Washington Conference. All the plethora of eloquence, coming down upon us with the rush of a mile-long railway train at a hundred miles an hour, all the staggering thunder that heralded the glorious Saturnian epoch that is to come has ignominiously ended in a quadruple alliance for the plunder of China: and as for armaments, each nation will follow its pleasure or its necessity. Nor could this be a matter of surprise to the intelligent reader who has cared to note the currents and cross-currents in modern world-politics. We have in these pages made no secret of our view that the ills of the West arise from its cursed nationalism; and that unless nationals go to these Peace and Disarmament conferences with a greater and more real Christian humility, a lasting peace and good will among men is never attainable. Deep in man, and not easy of obliteration, are history and all the other complexes that impress character on a race and tend to its retention. So long as the responsible statesman of the world seek to handle these high themes in the spirit of petty nationalism, there is no reason to suppose that Gods will refrain from their studied irony.

It had been patent to acute onlookers that Disarmament will ultimately have to wait on an understanding in regard to Far Eastern subjects of dispute. One American writer indeed said that at Washington the battle is to be for the future markets of the Far East. Japan, like Britain and like Germany, has become completely what the United States is tending ever more rapidly to become, an exporting nation pure and simple. The root cause of trouble in the Far East, over and above American and other Powers' fear of Japan's expansion, is to be found in the weakness, divisions and impending, if not already realised, bankruptcy of China. The course which both Great Britain and Japan have adopted towards China has only to be glanced at to explain American suspicions regarding the effective object of the Anglo-Japanese Alliance and of Japan's prodigious naval expansion. When the reader understands this and views it along with France's uncompromising refusal to submit to another possible recrudescence of Prussianism, which gave the clue to England which with a scattered Empire and world-wide interests could not accept without reservations a naval holiday and the evident flaw in Secretary Hughes' scheme whereby at the end of a naval holiday of the kind proposed, there would be not an equality of armaments but an excessive preponderance of power of one country as against another—all this could lead nowhere else but to the Powers agreeing to partake of the carcass of China. What matters it if China protests; has not this solution prevented a conflagration, so far as it goes? So all the flamboyant headlines in the press and Reuters' eulogistic telegrams what Count This or Mr. So-and-so said come to this: that the Powers now on the victorious side accept no nonsense of a reduction in armaments, but only a brief and temporary stoppage. One detects in the murmurs in the air that the ironic reply of the Gods will not be long in coming to this entente among victors perfervid with recent triumph, to whose honesty of purpose long telegrams of orations are the only evidence.

The Quadruple Alliance, which has been the one result of this Conference, signifies the greatest danger to the future of China and to the free evolution of the Asiatic peoples, incidentally. It is a matter of sinister significance in this connection that on the eve of the Washington Conference, Japanese papers published special despatches, according to the *Asian Review*, from Washington and New York, attributing to the U. S. Secretary for Commerce the statement of the necessity of establishing international control over China through the Washington Conference. Curious and honest people must have got disgusted at the way in which Japan and America tried each to father on the other responsibility for this monstrous desire for the spoliation of China. There is no reason to suppose that, in this squalid affair, America's intentions are other than honest. British encroachments in China have long been a menace to the growth of the Republic. Britain has established a continuous sphere of influence through Tibet, Szechnan, and the Tangtse Valley dividing Northern China from Southern China, and the large

naval base at Singapore is supposed to indicate that Britain will brook no interference with her ambitions in China, should Japan prove anti-British. In effect, Britain controls very near a third of China ; it controls the maritime customs as well. The French control the Post Office. As for Japan, she will not give up her insistent demand for outlets for her growing people: and on the problem of Korea she will be obdurate. Concessions therefore have to be made to one power, which leads to concessions to the other and all along the same path, invading more and more on China's undoubted interests. This is the old game of diplomacy : and the danger of having averted a (problematical) greater conflagration is taken to be enough excuse for spoliation of weaker nationalities. Japan expanding and aggressive in the minds of all the other powers ; and in the minds of Japan herself the fear of British ambitions—between these has been forged this alliance, this alliance, which carries with it the perils of war for the World, of infinite sorrow and suffering for China and a dark menace to the rising Asiatic resurgence.

---

## The Crisis and Congress Tactic.—II

BY S. P. THIAGA RAJAN.

The other point of difference between the whole hoggers and the rest of the Congress and country is no less due to wrongheadedness. The fallacy of the alternative—final issue *versus* partial struggles—is easily demonstrated. The ultimate victory will be achieved through a series of partial struggles, and after a number of defeats ; but the party must always keep its gaze fixed upon the ultimate issue. Both extremes are symptoms of cowardice, of opportunism. To do nothing because we are waiting for the final struggle means that we are masking our fear of partial struggles. On the other hand, to contend that "for the present" we are concerned only with partial struggles, implies that we have no faith in the possibility of ultimate victory, that in reality we do not wish to lead even partial struggles, and that we only make a pretence of readiness to engage in them in order that we may avoid having to make serious preparations for the decisive issue. We must lead every fight that becomes necessary, partial fights included. But we must never forget that in a period when conflicts are continually occurring and recurring, we may at any moment be called upon to wage a decisive struggle for power along the whole front, and to lead the fight with that rigour and resoluteness which alone can secure victory.

Judged in the light of these fundamentals it is easy to see where the extreme wing of the Congress and our friends of the "Liberal" camp have gone wrong. It is easy also to understand how the judgment and political sense of the South Indian Liberal Federation, the much-trumpeted *only* Democratic party in our politics, has come to be given a wrong direction altogether. The incomparable leader of all the various hosts of nationalism has no doubt a very firm grasp of this truth. Unfortunately the mass of the party are not alive to this truth. It reflects no discredit on them either ; it is simply an incident of the high and feverish rate of our political progress in these recent years. But in the crisis that has now come upon us, when the supreme need of the hour is "to unite our national forces rather than to accentuate differences of opinion," when the moderates and even the latest recruit to the neo-Democratic party have rallied to the cause of individual liberty, when so much depends for the Soul of our People on the drawing up of a comprehensive programme and fighting all along the whole front, none may forget these truths.

The problem before the country is not so simple as could be solved by a mere folding of the hand, as non-co-operation on its political side certainly is. A critic of rare insight, belonging to that new school which aims at Asiatic resurgence has put the result finely in these words :—

> "Mahatma Gandhi is a rushing general, hastening with electrical rapidity from post to post, apparently little caring to reconnoitre back, in retrospection to take stock of all his actual gains and losses, and to consolidate his conquered ground. Like the great Roman, he no doubt goes and sees and conquers—but the demolished citadels remain there behind curiously as merrily erect as before. He says his are moral victories, victories over shattered prestiges. But in the long run, on this heavy driving material earth of ours, such mere prestige victories do not come to much account. A movement if it long continues in this same skipping strain, we are afraid, has every chance of killing itself, at its due hour, by its own moral victories. For, when such a tide does actually pass over, there remains nothing solid and tangible behind, save an empty waste—fit soil no doubt for a future harvest, but the harvest itself is not the fruit of the toil and energy squandered over it. The God of Destruction leaves no pregnant seeds or material and durable results to sprout over the mighty ruins of its own hands. Non-co-operation, to be successfnl, has first to transcend its own limitations. Educational and legal and council non-co-operation has been a see-saw of successes and failures—affecting very materially nothing, to speak the truth. Shall we say, there was much of mistaken policy all hereabout that must be held responsible for these doubtful results. At any rate considered from the standpoint of realistic political calculations, these have indeed gone very little in the way of paralysing of the Government machinery, to which end they were originally directed. Economic boycott, a sound though stiff proposition awaits its verdict of victory or defeat. Till now, it has failed to raise more substantial hopes than that of a magnificent ocular demonstration."

It is easy to see what this partial failure of the left wing programme is due to. We advisedly call it 'partial failure. For this gospel, call it destructive or negative or what you will, was necessary in order to clear our minds of much positively harmful weed and jungle-growth that had prevented our clearly envisaging our national goal and setting about the right ways of attaining same. This has now been done. And to persist in it any longer is to suffer from obscuration of intellect. It proceeds from the erroneous assumption that it is the final issue that matters ; and that you have only to fold your hands from all departments of the Government to precipitate that issue. In no modern country is such a thing possible ; for the governing authority in these days enters into even the minutest details of our daily life and conduct. A mere apotheosis of the cult of the final issue will not bring us appreciably nearer the goal.

It is the fault of our "Liberal" fellow-workers that they seem to think partial struggles alone do count. They think that using the Goverament machinery is the best, almost the only way of transferring political power from the bureaucracy to the people. They obviously do not recognise that, unless the work of national regeneration, the saving of the masses

from themselves, also proceeds *pari passu* with other endeavours, the bureaucracy will only change its racial character. You may replace the present costly foreign government by an Indian oligarchy of wealth and that kind of intellect that waits on wealth. This surely is not our goal. And the attitude which, till but yesterday, our "Liberal" compatriots adopted on all questions of vital politics would seem to indicate that they looked up to Great Britain for their political inspiration ; which means that they despaired of the possibility of ultimate victory by relying on the eternal source of strength in the People. And in an age of expansion, as assuredly we are passing through at the present time, people are uncommonly alert and resent the slightest doubt of national capacity to achieve high aims.

As for the so-called, "Justice" party, its pompous pretensions to be considered the only real democratic party in this country is now put to severe test. We are sure it will come out of it triumphant—just as it has done on former occasions, a friend at our elbow sneeringly suggests. We shall see how far Mr. C. R. Reddy represents the party.

It will therefore be seen how momentous will be the Ahmedabad Congress. Men's minds, even of those who will smother the Congress, turn to the Congress with an eager wistfulness which is a new element in our politics and which is a tribute to the Congress, mad though it be and other unmentionable things such as Bolshevik. The problem before us is political and ameliorative : and room will have to be found for not only the nationalists of the Centre, but also those of the extreme Right, the Moderates. By the logic of its past and in this emergency, the Congress cannot but take this line of action which makes for harmony and that strength which comes of tolerance. There could not be more than a few individuals in our political world who could say with truth and sincerity that they had gone out of the British Empire. The Congress which changed its creed to satisfy the conscience of these men is forced to be and cannot but be tolerant to the other side. It is only fairness to apply the same underlying spirit by changing the Congress programme so as to bring within the fold even those who think that governmental machinery, for which after all it is we who pay, may and ought to be used. Those who do not believe in this either on the high ground of conscience or as a matter of political policy have got the ameliorative side of national work to do. It is not only the moderates who are affected hereby. A distinct and growing body of opinion in Maharashtra, Madras and parts of Bengal for thus broadening the Congress programme. If that is done, and that is the greatest task before the Congress next week, then and only then will the Congress be able to take up the challenge that has been offered to it by the Government. But if, consciously or unconsciously, importance is attached rather to individual opinions and predilections, however weighty, than to long-viewed considerations of lasting national well-being, the Congress will have taken a disastrous step. We hope and trust Providence will prevent the wrecking of our arduous labours of years. United we may and do stand ; but it must be a live unity of a common and exalted purpose, not the dead one of dictation by how-high-so-ever an individual.

We are sure the Congress will bear this in mind in the awful crisis that faces the country to-day. All the forces of any real or vital liberalism have rallied to the country's cause which is the cause of the Congress as well. In his article on "What to do," the leader of the party whose progrmme has been ratified by the Congress has taken what seems to us to be a very sane and statesmanlike view of the catholicity of the Congress. Unfortunately in his concluding sentence he has posited the alternatives with a clean-cut logic, which is never the case in actual life. He has said that the vote of the Congress should be an emphatic rejection or endorsement of the existing programme. With all respect to Mahatmaji, we do not know if it serves in any way to meet the present crisis to posit the alternatives in that sure way. We shall not go the length of a contemporary who states that, when the Mahatma writes of the majority of the Congress, he knows very well that "this is but a conventional phrase for what is an echo of himself." But one cannot help feeling that a premature expression of his opinion as to what the Congress ought to do will only end in shutting out dispassionate consideration of the factors of the situation. We hope and trust for the honour of the motherland and for the success of the struggle in which we are now engaged, the Congress will not be deflected from the practical question of political tactic by extraneous considerations of the importance of individuals. The Nation, or the Congress is greater than the mightiest individual. And certainly as the same contemporary truthfully remarks, it is very largely in the hands of the Mahatma himself to give a new and more fruitful direction to the majority of the Congress ; and we appeal to him to utilise his present God-given opportunity to unite all men of good will in the cause of the country.

When this question of tactic has been solved patriotically, with statesmanship and with courage, there is still an important question, namely the discipline that must bind the members of a party together. This may stand over till a later day.

---

The week has shown no abatement in the headlong plunge of the Government into insensate repression. On the other hand, the Government would seem to have lost its power of initiative and thus the capacity or the will to retrace its steps. The one hopeful factor of the situation is the strength of the awakening in the country. Except the last ditchers of the Anglo-Indian camp, every element of Indian opinion has unequivocally condemned the Government's action. We have referred to the protest of the Allahabad moderate organ. The Poona and Madras organs of moderate opinion have been no less emphatic. In Bengal though Mr. "Rowlett" Mitter made a fire-eating speech, Sir Surendranath has repudiated, if indirectly, the new policy. We note that, speaking at the Chamber of Commerce the other day, in company with Lord Willingdon, the Madras Minister of Development made a flamboyant speech in regard to this particular programme of the local Government. On the other hand, *Justice*, the accredited organ of the Ministerialists, speaks frankly of these "ill-designed arrests." Individual and non-party protests have not been lacking all over the provinces. Mr. Mohommed Ali Jinnah, who has recently stood aloof from the Congress, has not concealed his opinion of the present policy. Dr. H. S. Gour and other Liberals have done the same. Though one may have one's own opinions as to the adequacy of the measures proposed by the Indian Association to meet the present crisis, there is no denying that their indictment of the Government policy will meet with general approbation. The other group of eminent Bengalees headed by Sir P. C. Ray will carry very great weight with Nationalists

all over the country and all those others to whom politics has only a secondary interest. They have spoken frankly, and have not dissembled their opinion that "in view of this proclamation the Congress had either to submit to be directly suppressed or refuse to obey an order which is without legal or political justification." And they have no doubt where the present course is taking the country to—despotism or anarchy. And in grave accents they warn the Government that in the event of their "refusing or failing to allay this increasing unrest by the withdrawal of the present policy, all sections of the community will be driven into this struggle putting aside for the time being all differences of political opinion."

* * *

No less emphatic is Mr. C. R. Reddy who sent a manly protest the other day to the Madras "Daily Express." With merciless logic, he exposes the hollowness of the law-and-order cant. "If Government thinks it can terrorise the people into demoralisation, it must now be aware that it has not only failed of its purpose but has acted as the recruiting Sergeant of Mr. Gandhi. This reminds me that one of the stock argumentst against N.-C. O. is that it often leads to outbreaks of violence and therefore should have been stopped by Mr. Gandhi. Will Government stand by their own logic? As incidents like the military assaults on the Moderate Mitters and the police assaults on all and sundry in Calcutta have shown "law and order" tends to degenerate into terrorism; will they therefore cease to play the law and order stunt? Or at any rate extend to Mr. Gandhi and Co., the immunities and charities they demand at the bar of public opinion for themselves?"

---

## Literary and Educational.

### Mr. Aurobindo Ghose's "Essays on the Gita"—A Criticism.

By K. SUNDARARAMA AIYAR, M.A.

#### III. Kurukshetra.

Originality at the sacrifice of fact is sure to lead men astray into the shoals and quicksands of thought and life. Men often thus either get side-tracked or lost in the whirlpool of suffering of turmoil. We think that Mr. Ghose is original only in this sense when dealing—in his Essay III—with the topic of "*Kurukshetra,*" apart from all relation to the account given in the Mahabharata regarding the same. This, however, need be no surprise to us, as he adopted a similar course in dealing with the relation of the Teacher to the disciple and ignored altogether the Mahabharata narrative regarding that topic. We propose, as we did in the latter case, to consult the Mahabharata itself regarding the region named *Kurukshetra*, and how it stands related to the "situation" as recorded at the commencement of the Gita. The very first verse mentions *Kurukshetra* by name and calls it *Dharma kshetra*, and tells us that King Dhritarashtra inquired of Sanjaya what the Pandavas and "my own people"—as he calls his own sons—did when both sides, desirous of fighting, reached that region. If we know what the Mahabharata itself has to say regarding the origin and nature of Kurukshetra, we shall be able to judge correctly how far Mr. Ghose's *original* theories and teachings on the subject can stand the test of reasoning on the solid basis of established and unquestionable fact. Mr. Ghose himself says:—"We must consider once more the situation from which the Gita arises." But he immediately qualifies this view by the clause,—"but now in its largest bearings as a *type* of human life and even of all world-existence." We have already pointed out in what sense and in what parts of its teaching we are justified by the "situation" as we find it revealed by the Mahabharata in holding that the Gita applies to Arjuna himself, and in what manner and what parts of it, it applies to others. We shall throw further light on the same topic in considering the question of "Kurukshetra," now raised. We hope, also, to be able to show that what Mr. Ghose says in support of his own view is itself useful both to refute his own views and to confirm ours. But it is necessary to begin by stating what the "situation" is regarding Kurukshetra and why the Gita makes mention of it in its very first verse.

The Adi-Parva, Chap. 63, sloka 41, mentions the Emperor or Kuru, son of Samvarana by Tapati Vaivasvati. In Chap. 101, slokas 37 and 38, his reign is mentioned as a great and glorious one. He commanded the love and confidence of his people, and became known as "*Dharmajna*"—the knower of Dharma" and, therefore, one who put Dharma into practice as a ruler. His whole clan became known by his name, *i.e.*, as *Kauravas*; the forest region of his country became known as *Kuru-jangala*, and the particular part of it where he practised devout meditation (*tapas*) was known as *Kuru-Kshetra*. In Vana-Parva, the Rishi Pulasthya who tells Bhishma about the importance of various holy places *tirthas* speaks of *Kuru-kshetra* as follows (chap I. slokas 1-9): "All living beings who go there are freed from sins. Even one who says, I shall go to Kurukshetra, I shall live in Kurukshetra is freed from sins. Even the particles of dust therein brought away by the wind (and falling on men's bodies) lift to the highest heaven even those who have committed wicked acts. Those who live in Kurukshetra—situated south of Sarasvathi and North of Drishadvati—live, as it were in Heaven itself. Those who live for a month there and even those who simply *wish* to live there attain to the heaven of Brahma-loka Those who go and live there with faith in their hearts attain the same spiritual merit as is gained by performing Rajasuya and Asvamedha sacrifices."—Vana-Parva, Chap. 83, sloka 90, dwells especially on the high value of Kurukshetra as a holy place in the Dvapara-Yuga (the age at whose close the war of the Mahabharata took place), and says:—"Those who bathe in the Ganges in Kurukshetra enable forty-nine generations after them to get rid of their sins." Lastly, in Chap. IV of Salya-Parva, it is stated that the Emperor Kuru—after whom Kurukshetra was originally named—had its soil long ploughed (evidently to remove the forest-growths on it), and only then made *tapas* there. It is also therein stated that at first Indra ridiculed him, but later at the request of the Devas went there and informed Kuru that any one who died in Kurukshetra while making *tapas* without food or any one who was killed in war there—even if that should be only an animal—would attain to the heaven of Brahma. Indra also declared that Kurukshetra was the holiest spot on earth. Kuru himself made tapas and died there.

This account of Kurukshetra gathered from the Mahabharata itself shows why the Gita begins with the words, *Dharmakshetre Kurushetre*, meaning "in Kurushetra which is a seat of Dharma." King Dhritarashtra inquires of Sanjaya (who by Vyasa's appointment, narrates to him the daily incidents of the war) what the Pandavas and his own sons did there after reaching the scene of warfare and with the desire to fight animating their hearts. Sri Krishna has himself declared—as we have already pointed out in a previous instalment of our criticism—that his object (—and that is the *third* aim of his Avatarhood—) was to recover for men the long-lost yoga." This is the *Dharma-Samsthapana* of Gita IV. 8. In full accordance with this declaration, both Sankaracharya and Ramanujacharya have stated that *the object of the Gita is to re-establish once more among men the means to the supreme bliss of deliverance of samsara, viz., Dharma.* In the Gita itself (XVIII. 63), Sri Krishna calls, this Dharma by the name of "*Jnana*," and also "a secret higher than any other secret" (*guhyad-guhyataram*); he calls it also *Para-bhakti* in XVIII. 68. Hence, as Madhusudana Sarasvati has pointed out, the going to Kurukshetra (which is a place noted for its sanctity and declared as such in the Veda itself, as we gather from Jabala, Satapatha and other passages) was ardently regarded as likely to turn men's minds in the direction of Dharma with the result that it might induce the leaders on both sides to gain their objects without war. The objection that the word *Dharma* refers to action (and not to *jnana* or *bhakti*) does not hold,—for it is applied to *jnana* also, as,

for instance, in the famous verse of Yajnavalkya-smriti which says, "This is the highest Dharma, viz., that which leads to the realisation of the Atman through yoga." Thus, if the war takes place in Kurukshetra, it is due to the facts above enumerated and which are all recorded in Mahabharata itself,—viz., (1) that it is the place where the King Kuru—who was a "Dharmajna" and put Dharma into practice as a ruler—made tapas, and died; (2) that it is the place which frees from sins all who go there or even think of it and enables them to attain the heaven of Brahma; (3) that it is the sacred place where the men who bathe in the Ganges and forty-nine generations after them are freed from all sins; (4) that it was especially sacred in the Dvapara yuga, the age of the war recorded in the Mahabharata; (5) that it is the place where any one who dies either while fighting or while engaged in making tapas attains to the heaven of Brahma-loka. On these grounds, it is declared to be the holiest spot on earth, especially in the Dwapara-yuga. As it is specially stated that those who die there in battle attain to Brahma-loka, it is natural that both the belligerent parties should choose this, as it were by consent, as the field of battle,—even apart from considerations having reference to the teaching contained in the Gita. At the same time, there is no doubt that Sri Krishna, as the Avatar of the supreme being was behind all that took place, as contributing to the fulfilment of his three-fold Avataric mission on earth. Still, the leaders on both sides—all Supermen of the age—were also under the impulses and promptings of their own wills and tendencies and Karma-vasanas, and some were at least moved by their devotion to Dharma.

Our readers ought now to be in a position to form an independent judgment regarding what Mr. Ghose calls "the situation from which the Gita arises." It will be seen presently that Mr. Ghose entirely ignores—as he did, in his Essay II, in respect of the relation of the Teacher to the Disciple, and also in regard to the Doctrine—that "situation" as given in the Mahabharata itself, but simply draws upon what he is pleased to represent as a lesson of history. It is no wonder, then, that he is entirely misled, and made to arrive at the conclusion that "Kurukshetra" has a "typical"—or symbolical—significance. He writes thus:—"Life a battle and a field of death, this is *Kurukshetra*; God the Terrible this is the vision that Arjuna sees on the field of massacre." Again:—"The outward aspect is that of a world-existence and human existence proceeding by struggle and slaughter, the inward aspect is that of the universal being fulfilling himself in a vast creation and a vast destruction." In order to justify his assumption regarding Kurukshetra, Mr. Ghose proceeds to lay down, in the Darwinian fashion, the proposition that "this is certain that there is not only no construction here without destruction, no harmony except by a poise of contending forces won out of many actual and potential discords, but also no continued existence of life except by a constant self-feeding and devouring of other life.........The *first* law of this world is creation and preservation by destruction." This law of battle and struggle certainly exists in the material universe. Mr. Ghose also rightly directs our attention to the fact that "the old Upanishads saw it very clearly and phrased it with an uncompromising thoroughness which will have nothing to do with any honeyed glosses or optimistic scuttlings of the truth,"—referring evidently to such doctrines as Satan's temptation of Eve, the victory of Christ over Satan, his second Advent, the establishment of the Kingdom of God on earth, etc. The Darwinians only "rediscovered the law of the material world when they laid it down that the struggle for life is the law of evolutionary existence," and "modern science has only re-phrased the old truth."

Mr. Ghose goes on to tell us that even this destructive aspect (or law) of evolution in the universe is not purely a law of the material world, as the Darwinians and scientists in general declare, but is only the working of God in his terrific (*Ghora*) form, only the reverse side and aspect of the Supreme Being in his gentle and loving form (*Santa-rupa*) when he is the creator, protector, helper, and guide of the universe.—In the *first* place, it is wrong to say that the law of battle alone accounts for the *evolution* of the universe. To readers of Drummond's "The Ascent of Man"—the work was so named in contradiction to Darwin's work on "The Descent of Man"—it must be a familiar theme that in evolution there is at least as much of "*the struggle for the life of others*" as of "the struggle for life"—that the law of love is as much at work in it as the law of battle. In the *second* place, it is not right to hold that "*God as Rudra*" is *not* moved by love, but *only* "*God as Shiva*." In both cases, the personality of God is the same; and the only difference is one of external aspect which is *tamasic*;—the *internal* aspect is *always sattvic*. When the Supreme Lord destroys as Siva, he does so only out of love for all his jivas in the world—in order to give them the sleep (of Pralaya) needed to remove the world-weariness caused to them during their Samsaric existence. That world-weariness is removed during the period of sleep and inaction in the Pralaya which they obtain by Isvara's loving grace, and at the next creation they start on another cyclic period of action when they have the opportunity given to them for accomplishing their liberation. Thus, the Supreme Lord is all pure love, whatever aspect he assumes. It is, in our view, an error to identify his aspect as *Shiva* with the Darwinian or scientific law of struggle for life and survival of the fittest,—with what is known as the "talion law" of an eye for an eye, and a tooth for a tooth,—In the *third* place, there is no adequate basis for Mr. Ghose's contention that "every time we use soul-force we raise a great force of Karma against our adversary, over the after-movements of which we have no control." Mr. Ghose explains "soul-force" to mean "that principle of harmlessness (*ahimsa*) which is yet placed before us as the highest and best law of conduct." He holds that the very quiescence and passivity of the spiritual man under violence and aggression awakens the tremendous forces of the world to retributive action,"—that the men who do evil to the "spiritual man" "call down on themselves a worse destruction than we would ever think of inflicting." A *truly spiritual man* could and would *always* exercise his "soul-force" or spirituality in wishing and returning good for evil. The power and the resources of love in the human soul are *not* limited. Mr. Ghose himself refers to it when he speaks of "the saving principle of association and mutual help." No doubt, as Mr. Ghose says, association has been hitherto used mainly for evil. But there is then no "soul-force" in it. As for the Supreme Being, he is *all love*,—all Ananda, the limitless source and perfection of the Bliss which is *the root of love* (*Premaspada*). Divine Love is *ever* at work, and ever full of saving grace. India has never believed in a "diabolical power" which the God of Love has suffered for some reason "to work out his wicked will." Otherwise, it could never, as Mr. Ghose aptly puts it, "have succeeded in creating a profound and widespreaded spirituality such as no other (country) can parallel." If "truth is the real foundation of spirituality and courage is its soul."—as Mr. Ghose says—there can be no such thing as a *law of destruction* acting as a necessary precursor of the world's advance in knowledge or morality,—*Fourthly and lastly*, Mr. Ghose makes a grievous blunder in referring as follows to "the aspect of existence which appeals to Arjuna's mind." Mr. Ghose says:—"It is that aspect which is figured *outwardly* in the carnage and massacre of Kurukshetra, and *spiritually* by the vision of Lord of all things as time,"—*i.e. Kala* (Gita, XI. 32)—"arising to devour and destroy the creatures whom it has made." Mr. Ghose continues:—"This is the vision of the Lord of all existence as the universal creator, but also *the universal destroyer*." Sri Krishna does *not* act as "the universal destroyer" on the field of Kurukshetra, even though he acts at Kala or destroyer. He is there only to exercise his "three-fold" function as an *Avatar* of the Supreme (Gita IV. 8,)—*not* as the Supreme Being who creates, protects and *destroys* and whose three functions in combination as Isvara are collectively referred to in the definition of him given in the Brahma-Sutras (I. 1—2.) Hence, also, Mr. Ghose errs when he says:—"We must acknowledge Kurukshetra; we must submit to the Law of Life by Death before we can find our way to the Life Immortal." We have said enough to prove that Kurukshetra—as explained to us in the Mahabharata—has nothing to do with God as "universa destroyer." It is a mistake to suppose that "the carnage and massacre of Kurukshetra is anything at all resembling "the universal destruction" on which the Supreme Lord enters at

the time of Pralaya. It is a mistake, also, to suppose that Sri Krishna's Gita teaching—or something like it—would not (or could not) have been given but for the "carnage and massacre" of Kurukshetra, as Mr. Ghose supposes. Really, the Gita teaching was given with a *double* purpose,—first to induce Arjuna to fight; *secondly*, in order to fulfil the Avataric function of *Dharma-Samsthapana*. Both functions were simultaneously done in Kurukshetra, because the opportunity was suitable for both. It cannot be said that Sri Krishna, if he had chosen to do so, could not have found any other opportunity for *Dharma Samsthapana*,—or that a great "carnage and massacre" is *indispensable*, as Mr. Ghose imagines it is, as a preliminary to his proclamation of a "law of life" for the world. The opportunity was a suitable one for all his purposes, and he availed himself of it.

*Finally*, Mr. Ghose has no justification whatever for supposing that Sri Krishna did his functions as Avatar *only* on the field of Kurukshetra. He fulfilled them whenever he had the opportunity,—both in his earlier life and also after the battle fought on Kurukshetra and the record of them is to be found in various parts even of the Mahabharata itself. In our view, Sri Krishna *never* forgot his mission as Avatar on earth and *never* missed his opportunities for fulfilling it.

---

## The Plunderer.

By S. AMUDACHARY.

Like a miser I was hoarding up my treasure
A thief came one day and robbed me of a portion of my wealth.
I thought I was secure in the possession of my wealth
But he came unawares to steal it away.
I was hugging to my bosom, the love of my heart
But he came and held out his two tiny hands for his share.
I had all the place for *me* alone in the heart of my love
But *he* came, and likewise claimed his share.
I alone was caressed in the arms of my love
But now he frets and cries and will not stop until he is nestled in the arms of my love.
My love fondly looks at me and smiles
While the little plunderer peeps mistily with his eyes.

---

# Industrial and Agricultural

## Permanent Settlement.

(*Contributed.*)

In meeting the very "old" arguments advanced in support of Mr. A. S. Krishna Rao's motion on the above subject at the last session of the local Legislature, the Honourable the Revenue Member seems to have been in the position of that unhappy advocate who was not sure of his case, but yet was keenly alive to his duties to his client. For, as he himself says, he was defending a case which he "thought there was good material for." We are sure nobody seriously meant that he was behaving like a hypocrite in the matter. In the result, the resolution was carried by an overwhelming majority, 65 voting for, 10 against, 6 remaining neutral. It is curious that among these last figures the name of Dr. P. Subbarayan who spoke in support of the motion.

Though the Hon'ble Mr. Habibullah began by sneering at the "good deal of academic discussion" provoked by the resolution, it is regrettable that he went no farther himself. He was simply content to air the government view of the problems of land revenue assessment; and the discussion, after five hours of it, still continued its academic character under the Revenue Member. So far as we could see, he said in the only sentence that matters, "the only interpretation that could be put upon the injunctions of the Secretary of State was that the time had come to embody the Principles of land revenue policy in the matter of determining the methods of valuation, the pitch of assessment, the periods of revision etc." He did not take the house into his confidence as to why this should preclude a consideration of the permanent settlement of assessment; or why the demand in the resolution should be deemed a sudden change of front on the part of the legislature And he continued, before the Bill now under consideration was placed before the house and the principles examined critically to see the wishes of the Joint Committee had been liberally, faithfully and honestly translated into action by this Government, any discussion on a resolution bearing on the land revenue policy would be no more than a mere academic discussion. So far as we could judge, Mr. Habibullah's speech indicated that the Bill was only a codification of the existing principles of land revenue enhancement. As for a liberal, honest and faithful translation into action of the wishss of the Joint Committee, we get the clue in a later portion of this same speech wherein we hear of "the pious wishes of the Joint Committee." There was also a reference to the finances of the Government and an unseemly threat in regard to the exemptions of lands already re-settled.

The Joint Committee did this great service to the agricultural classes that it recommended (1) that the land revenue should be made a provincial subject, and (2) that the principles and proceedure governing settlements and resettlements should be embodied in statutes and not be left to executive discretion as up to now. These recommendations have been reduced by a distinguished publicist to the following six propositions. 1. The Committee consider it objectionable that any class of taxation should be laid on the people of India by executive action, with any degree of consistency with the policy of establishing responsible government in India. 2. The Committee consider it perhaps even more objectionable that such executive taxation should be laid upon the people without even a statutory limitation of the rates or any adequate prescription by statute of the methods of assessment. 3. They consider that the impositions of new burdens should hereafter be brought more within the purview of the Legislature gradually. 4. In particular they advise that the process of revising land revenue assessments ought to be brought under closer regulation by Statute as soon as possible. 5. They declare that the time has come to embody in the law (*a*) the main principles by which land revenue is determined; (*b*) the methods of valuation; (*c*) the pitch of assessment; (*d*) the periods of revision; (*e*) the graduation of enhancements; and (*f*) the other processes which touch the well-being of revenue-payers. 6. They desire that the system should be established on a clear statutory basis before the electorate included a satisfactory representation from rural interests, those of the tenantry, as well as the landlords.

It cannot be contended honestly for a moment that the proposed Bill which is in accord with the fifth proposition above, shorn of the other recommendations by which it is hedged, is in any way a faithful carrying out of the recommendations of the Joint Committee. All that has been aimed at in the Bill is to codify into a Statute the Standing Orders of the Board of Revenue on the subject; and the only difference is that the rates arrived at on the iniquitious half-net basis are sought to be raised under process of legislative sanction and not the old executive precedents. Not even the most obtuse-headed can deny that this is a travesty of the recommendations of the Joint Committee. Of this legislative sanction, we shall see more as we go.

Reference has been made in the course of the debate to the Decentralisation Commission in this connection. That Commission advocated revision by legislative enactments and recommended that the general principles of assessment, such, for instance, as the proportion on

the net profits on the lands which the Government should be entitled to take and the periods of settlement should be embodied in provincial legislation. This was turned down by the Government of India, very reasonably we think. Amid many erroneous arguments, the Government of India contended that it would be harmful to the best interests of the country to prescribe by law the proportion of net profits to which Government were entitled, and that such legislation would certainly not be beneficial to the agricultural classes. They declared that "moderation in respect of revision of land revenue assessments had been the keynote of their administration, that it would be no security to the landholder if legislative sanction were given to the standard of half the net produce unless the law at the same time prescribed how this should be calculated—a matter of great difficulty and liable to much contention; and that experience counselled caution in the application of theoretical standards to the determination of land assessment and showed that they were rarely worked up to in practice." And the Government of India finally recorded their considered opinion that "if the law set up a definitely legal standard, pressure would be put upon the settlement officers to work up to that standard and the general considerations in favour of moderation would tend to be outweighed more than was then the case by arguments based on the legal rights of the State and the interests of the taxpayer."

It will be difficult to improve upon this statement to show the futility of leaving it to the Legislature to moderate the rigour of enhancements. The Bill therefore stands condemned. The idea must be knocked on the head that the evil plight of the agriculturist is due not to the half-net system but really and solely to the methods of its application at the hands of the executive. Even were it so, it is not understandable how the Legislature would be in a better position than the Settlement Officers and the Government, provided these latter are amenable to Legislative control, to judge on the facts. A competent critic has his doubts as to the constitutional propriety of moderating enhancements, once they are allowed by Statute to be framed on the maximum half-net rule, by resolutions of the Council. As he says it is not legally competent to the Legislature to invest a resolution of its Council with an authority greater than that which attaches to its own enactments. Apart from the very sound doctrine, it is not easy to see how a popularly elected body, swayed by the politics, the passions of the hour and divergent motives, changing its constitution and composition from time to time, can be considered a proper body to settle this important matter judicially and equitably.

Hence, considered in all its aspects, the proposed Bill is only a clear attempt to get over the Legislature and to perpetuate the iniquitous half-net rule. To proceed on the bill under its present form is to assume that land revenue is a rent and not a tax—a question which the Joint Committee expressly and justly desired to be left alone. Where a country has a responsible legislature, competent and powerful enough to deal with its financial resources and needs, the question of rent *vs.* tax is of no practical interest. The proposals of the Bill, viewed in the light of the Revenue Member's speech, are tantamount to a declaration that land revenue is a rent and thus would accomplish the very grave evil which the Joint Committee wished to remove. We therefore would impress upon the legislators their duty to the majority of our people and the necessity of throwing out the Bill, without being bamboozled with the so-called legislative sanction, unless it provides for a permanent settlement at, say, two-thirds or three-fourths of the existing rates.

One last word we may be permitted to add. The Joint Committee's recommendations are quite as binding as the provisions of the Government of India Act itself: and it is a great wrong to laugh at "the pious wishes of the Joint Committee" as does the Honourable Khan Bahadur Habibulla Sahib. On this point Lord Islington has remarked:—"The Report (of the Joint Committee) I regard—and I hope it will be regarded—as an integral and as an essential part of the whole scheme. The Bill without the Report is really inoperative, and I hope that it may be made clear now and onwards that several proposals in the Report will be given effect to and adhered to by all successive Secretaries of State and Viceroys in the years to come, and that the Report will be regarded as a document as authoritative as the Bill itself."

## Miscellaneous.

### A Madras Diary.

Lucknow welcomed the Prince with novel decorations. Instead of banners, shields and festoons models of signal boxes, culverts and crossings, rails and sleepers and steam engines and other workshop devilries were hung about and it is claimed that this forcibly reminded one that Lucknow is a considerable industrial centre and the headquarters of the Oudh-Rohilkand Railway Company. This reminds me how inartistic and dull modern times have become. Instead of the majestic pageantry of a state carriage and four with sprightly postillions and outriders we have only the fleeting motor car with its all-enshrouding hood and prosaic body. Where we had the rythmic thud, thud of marching horses we have now only the mechanical whirr and buzz of the motor engine. And now Lucknow is credited with the latest of these changes. She preferred the dull and inartistic machines to the gay and fluttering banners, streamers and shields. There is much that is appealing in the bright decorations of old which is lost in the new method adopted just to remind one of the city's character.

***

There is a paper in Madras which has recently taken to publishing cartoons and caricatures. Week by week a "Portrait Gallery" comes whose letterpress praises as much as the "Portrait" defames its original. Indeed the singular merit of these "Portraits" is that they are so unlike the realities. A caricature forcibly brings out the essential qualities of its victim and the caricatures in question fail abominably in this respect. They are monotonous and stolid and it would be really good if some really fine work is done as there are celebrities enough to victimise in the city.

***

The Spirit of rioting is not confined to politics. It has entered the theatre hall. At the Empress theatre in Triplicane the mob rioted for the appearance of an actor and finally ended by scaring him out and getting themselves arrested.

***

Many of us and particularly young people would be sorry to hear of the death of "Colonel" Frank Fillis, the circus proprietor who delighted Madrasis for years past. He "commanded" the Boer War Company at the St. Louis Exhibition in 1904 and that was how he got his title of "Colonel"!

***

Who is the maniac whose diabolical hands have got such a fancy for burning temple cars? A number of temple cars were burnt in and around Madras and the lunatic has not yet been hunted down. Some years back there was a scoundrel for whom the glittering gilded temple-stupis had a great attraction and when caught confessed he stole them to fulfill a vow! The present fiend is I believe one of the same type.

***

There is to be a re-alignment of roads near the newly widened Government house Bridge and the result

of it is that "Edward VII" will have to be moved a little farther off from where he stands at present. These changes it is thought will greatly facilitate traffic in the locality and add to the appearance of the vicinity.

WAYFARER.

## The Idler
### on
### Lawyers, Birds, a 500 Guinea Orchid, Foods and Widow's Knowledge.

The French and Latin phrases so abundunt in legal text books are in no small measure the cause of the many humorous blunders which one hears almost every day in the Law Courts. During a complicated joint-tenancy trial the Judge suddenly chanced upon the phrase "per my et per tout" and was as soon thrown out of understanding. The phrase very familiar to him at Inns he had now forgot on his elevation to the Bench. Most piteously he appealed for help to the learned Counsels on both sides who were even less familiar with it and wondered whether it was French, Latin or Pushtoo. There was supreme silence for a moment which was broken at last by a senior Counsel of thirty years standing who solemnly rising, made a still more solemn bow and with a triumphant glow in his face burst forth, "I think, my Lord, it means by me and by you"!

* * *

Here is the secret of how the bird which sleeps on one leg keeps its balance. Within each ear of the bird there are three tiny pieces of bones, all lying on a different plane, one upright, one flat and one across. These canals, like the spirit level of the surveyor, are partly filled with a liquid which when tipped overmuch irritate multitudes of tiny nerve hairs which are placed at the ends of the canals. These hairs send an urgent message to the brain to restore the organ to its normal position and lo! it is done. Thus it is that the bird though it sleeps, it sways and though it sways, it balances itself.

* * *

Messers Armstrong and Brown exhibited at the Royal Horticultural Hall London an Orchid, the result of thirty years of their experimenting and which was declared to be the most wonderful Orchid ever exhibited at the Hall. The flower was priced at 500 guineas!

* * *

Mr. Eustace Miles says in "PopularScience siftings" that it takes between 9 and 34 hours to completely digest one meal and that four or even three meals a day are too many. The Hindu was laughed at for taking one meal a day but here is a Western scientist condemning "the distributed" meals.

* * *

"What every widow knows" is a delightful book by Hildric Davenport and as proof of its worth I quote the following extracts from the book.

"Men are different; Husbands are alike."

"A Fool's only teacher arrives too late. Her name is Consequences."

"The Fool is made by his parents, the love by himself, the flirt by women?"

"Many have the courage of speech, few have the daring of silence."

"Reputation never comes until after it is gone."

"Trust begets loyalty."

"Morality is a matter of geography, so is religion."

**Our Social Problems and the Bhagavat Gita**
By K. S. Ramaswamy Sastri, B.A., B.L.
**Price per copy Annas 4 only,**
**For 50 copies Rs. 10 only.**

## Olla Podrida

It seems that fifteen American universities have conferred on Marshal Foch the honorary degree of L.L.D. What is that soldier to do with such doctorships of laws? Blow them from the cannon's mouth, I suppose!

* * *

The London "*Times*" dated 17th October 1921 has published a new scientific discovery by which rain can be manufactured. "Rain for sale" is the sensational title. Hereafter Indian famines will disappear. We can hereafter buy rain from England through the agency of the Thunderer.

* * *

G. S. A. has become the Educational Adviser to the state of Alwar. I wonder who is to be congratulated on this wonderful choice.

* * *

It seems that Princess Manorama of Indore shot a tiger recently. Naturally when women take to shooting, men take to weaving. Life is full of compensations.

* * *

The Madras Legislative Council is ditinguishing itself in every way. It is bubbling over with loyalty and is hunting out the B's from every field.

SCRUTATOR.

## Correspondence.

### Sanyasa and Politics.

Sir,

The attention of His Holiness the Jagadguru Shree Sankaracharya of the Sharda Peeth has just been drawn to Mr. R. Krishnaswami Iyer's on 'Sanyasa and Politics' on P. 347 of the 'Hindu Message' of October 6th last.

1. Mr. Iyer is perfectly correct in his surmise as to His Holiness' own personal attitude in the matter. His Holiness has not charged Mr. Iyer with any malice or ill-will towards himself and did not need the assurance given by Mr. Iyer to the effect that he was not actuated by any wrong personal sentiments at all.

2. The head-note on Swami Bhaskar Tirthji's letter published on P. 91 of your issue of 19th June, was doubtless misleading. And yet the third personal pronoun uniformly used throughout that letter with regard to His Holiness, should have sufficed to produce at least a doubt in the minds of your readers about the identity of the writer of that letter.

3. As Mr. Iyer admits the distinction between *Dharmopadesha* and *Dharmacharana* the question has now become very simple indeed. As Jagadguru, his own personal Dharma being 'Dharmopadesha,' his preaching of politics distinctly falls within the duties he is required to perform, in order to safeguard Indian *Rajaniti*, from the perils, threatened to it and to our Varnashrama Dharma from the foreign godless beureaucracy on the one hand and from ignorant (though well-meaning) "nationalists" on the other. Mr. Iyer should also remember that it is not politics alone that His Holiness preaches: he is really engaged in insisting on the recognition of Varnashrama Dharma as the pivot of all the activities of human life. And just as, invited to explain the Hindu Dharmic view on Dr. Gour's marriage-bill, he expounds the marriage-law from the Hindu spiritual standpoint, so too when invited to throw light on political matters, His Holiness deals with them from the Shastraic standpoint. Surely Mr. Iyer will not ban this as a "setting at naught of His Holiness's own Dharmacharana." If so, His Holiness would be logically precluded from making His pronouncements on socio-religious questions like inter-caste marriage, widow remarriage etc. Is this really what Mr. Iyer wants?

4. As for His Holiness's obtaining, for His attitude, the approbation of at least His own immediate Guru, His Holiness Swami Trivikrama Tirthji Maharaj, kindly let us inform Mr. Iyer (1) that, far from being disapproved of by Shree Guruswami for His political activities, His Holiness is, on the contrary, not going far enough therein to satisfy the Guru, (2) that Shree Guru Swami preached non co-operation with the Government on the score that association with an unrighteous person or system as his or its tool in unrighteousness was a clear participation in that sin, (3) that, being disabled by illness from attending the Nagpur Congress, he sent his disciple thither to represent him (4) that, whereas His Holiness advocates the boycott of foreign clothing on purely economic grounds, Shree Guru Swami does so on the plea that its very touch involves ceremonial sin and contamination, (5) that Shree Guru Swami took rigorously to the wear of 'Khaddar' long before the All-India Congress Committee, went in therefor, (6) that, at a public meeting which He presided over in Bombay over a month ago, Shree Guru Swami described His Holiness as an ideal Jagadguru and declared that he was proud to have been privileged to be the Guru of such a disciple, (7) that it was on Shree Guru Swami that the All-India Hindu Maha Sabha, at its recent Delhi sessions rested the burden of preparing the Hindu shastraik व्यवस्था on Non co-operation and getting it signed by the various Dharmacharyas all over the country (8) that Shree Guru Swami's असहयोग sutras are already ready and will be published shortly. This list ought to suffice to convince Mr. Iyer as to whether Shree Guru Swami and His disciple are pulling together or in different directions in political matters.

5. As regards His Holiness Shree Madhusudan Tirthaji Maharaj, the Jagadguru Sankaracharya of the Govardhan Peeth (Jagannath Puri), it will be sufficient to mention that that venerable Acharya does not condemn political preaching altogether but only the divorcing of politics from Dharma, and can therefore be easily "convinced" (if he does not already know) that the part which His Holiness is taking in politics, is wholly honourable, absolutely unexceptionable and solely in the interests of Varnashrama Dharma.

6. As for His Holiness Shree Chandrashekhara Bharati Swamiji of the Shringeri Peeth, as an ex-Mysorian personally aware of Shringeri affairs, I have to express my regret that, with the Mysore Government on the one hand and Mr. Shreekantha Shastri, the Agent on the other to deal with, one can never know what the Shringeri Acharya really feels and thinks on any subject whatsoever. He is so carefully immured and inaccessible and his registered *tapals* too dealt with by the official agents, that after repeated but bootless attempts to pierce the walls (सप्तप्राकार) around Him, earnest enquirers give up all such efforts in despair!

With His Holiness's Shree Narayana smarana and choicest benedictions.

Dakor. K. L. N. Shastri.

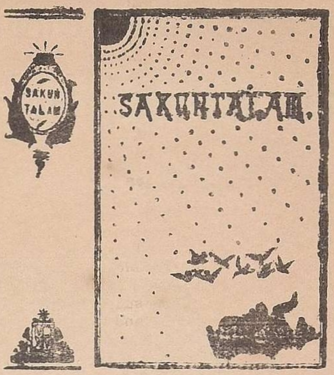

## *Send Us A List*

of the names of your friends who might be interested in receiving sample copies of The Hindu Message. We shall supply the copies and the postage if you give us the names.

| | | |
|---|---|---|
| Subscription:—Annual | | Rs. 6 |
| | Half yearly | Rs. 3 |

The Medical Supplement alone Rs. 3. yearly.


The Hindu Message will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 20s. per annum. All subscriptions are payable in advance and should be remitted to the Manager "*The Hindu Message*" Srirangam.


**SAKUNTALAM** A Drama by Kalidasa with the rare commentary of Abhirama. With a Critical English introduction and several half-tone and colour illustrations.

Crown 8vo. pp. xlvii—332 Cloth Gilt.

Price **Rs. 2-12-0** only.

*Sri Vani Vilas Press, Srirangam*

# Arya - - Charitam

OR

## STORIES OF ANCIENT INDIA

Illustrative of Indian Ideals in the past. Selected form the Epic and Puranic Literature

AND

EDITED BY

**the late Hon'ble V. Krishnaswamy Aiyar, B.A., B.L.**

*Member of the Executive Council of the Government of Madras.*

PRINTED AT THE

SRI VANI VILAS PRESS, SRIRANGAM.

Demy 8vo. Pp. 742. Cloth Bound. Gilt.

Price **Rs. 3-8-0.** Postage extra.

Bookselling Department.

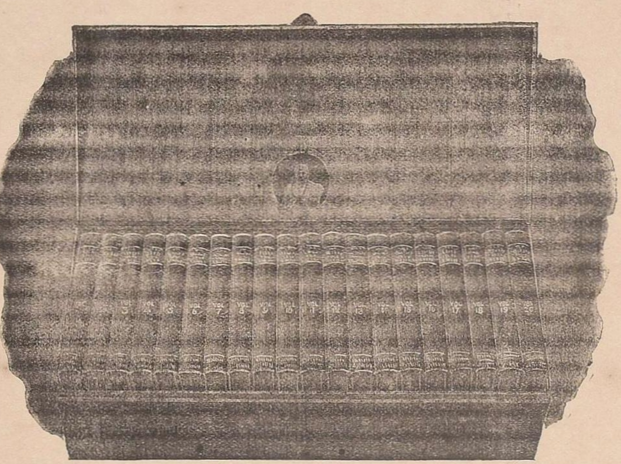
Sri Vani Vilas Press,

*Srirangam.*

## MEMORIAL EDITION OF

# THE WORKS OF SRI SANKARACHARYA

### 20 Volumes Crown 8vo. in a Teak Case.



Brahmasutrabhashya 3 vols.
Isa, Kena, Katha. and Prasna Upanishad Bhashyas 1 vol.
Munda, Mandukya and Aitareya Upanishad Bhashyas 1 vol.
Taittiriya and Chandogya Upanishad Bhashyas 2 vols.
Brihadaranyaka and Nrisimhatapani Upanishad Bhashyas 3 vols.
Bhagavad Gita 2 vols.
Sahasranama and Sanatsujatiya Bhashya 1 vol.
Vivekachudamani and Upadesasahasri 1 vol.
Minor Prakaranas 2 vols.
Minor Stotras and Lalita Trisati Bhashya 2 vols.
Prapanchasara 2 vols.

For the first time in the History of Sanskrit Literature is brought out an accurate, collected and uniform edition of all the available works of this Renowned World-Teacher.

This edition has the unique advantage of having had the privilege of personal supervision and guidance of His Holiness the late Jagadguru of Sringeri a reputed Sanskrit Scholar of very high attainments.

All the volumes are printed in the best style possible, illustrated with splendid half-tone and coloured pictures and are bound in cloth with a very attractive and elaborate design. The twenty volumes are placed in a neat teak case and each case containing one complete set of the ordinary edition is priced at **Rupees FIFTY only.**

The same edition, bound in cloth extra, full gilt **Rupees Seventy Five only.**

## SRI VANI VILAS PRESS, SRIRANGAM.

# THE ANTISEPTIC

***A monthly Medical Journal for the busy practitioner***

Edited by **U. RAMA RAU,**

Medical Practitioner, Madras.
*and contributed to by eminent men in England and India.*
The Antiseptic is the premier Medical Journal in Southern ndia and has been in continued existence since it was started in 1904.

**Subscription Rs. 5 a year inclusive of postage.**
Subscription may begin from any period. Every volume begins with January number. *Specimen copy sent free to members of the medical profession.* Members of the Medical Profession are requested to send contributions, for which they are given honorarium. Details sent on request to the Editor and Proprietor, U. Rama Rau, 323 Thambu Chetty St., Madras to whom all remittances, literary communications and business letters should be addressed. Rates of advertisement quoted on request.—

**Very useful books on Sanitation**

# HEALTH & FIRST AID

**By Dr. U. RAMA RAU,**
*Medical Practitioner, Madras.*

**ENGLISH PUBLICATIONS**

*Health Lecture Series:—*

| | | | As. |
|---|---|---|---|
| No. | 1. | Houses in relation to health—2nd Edition | 2 |
| ,, | 2. | What to do before the doctor arrives, 2nd edition | 2 |
| ,, | 3. | School Hygiene ,, | 4 |
| ,, | 4. | Water in relation to Health ,, | 2 |
| ,, | 5. | Air in relation to Health ,, | 2 |
| ,, | 6. | Health and Disease ,, | 2 |
| ,, | 7. | Preventable Diseases ,, | 2 |
| ,, | 8. | Common Disease Carrying Insects ,, | 2 |
| ,, | 9. | Milk in relation to Health | 2 |
| ,, | 10 | Alcohol and its dangers | 2 |
| ,, | 11 | Personal Hygiene | 4 |
| ,, | 12. | Home Nursing | 8 |
| ,, | 13. | Food in relation to Health | 2 |
| | | First Aid in Accidents, 3rd edition | 12 |

**VERNACULAR PUBLICATIONS**

| | |
|---|---|
| First Aid in Accidents—Tamil 3rd edition | 12 |
| First Aid in Accidents—Telugu, 2nd edition | 12 |
| ,, Canarese ,, | 12 |
| ,, Malayalam, 1st edition | 8 |

Health Lecture Series book as as above in Tamil
Price same as English Edition.

*Copies can be had of:*

**SRI KRISHNAN BROTHERS,**
CHEMISTS & OPTICIANS,
*323, Thambu Chetty St. MADRAS*

---

## 1. Santanadhi Thailam

Cooling for bath. Used by Maharajahs, Princes and others.

## 2. Scented Nuts
## 3. Sandal Powder
## 4. Incense sticks of highest quality

All Indian perfumes, finest ottos, purest Punugu &c., can be supplied at lowest rates.

Please apply to:

**Messrs. K. R. V. & Co.,**
**KUMBAKONAM.**

---

## POCKET SANSKRIT CLASSICS.

***THE VALMIKI RAMAYANA***

A series of handy volumes of the standard works in Sanskrit literature. Each volume is printed and attractively bound in cloth with gilt letters and would go easily into one's pocket. The readings adopted are purely South Indian and each half of a sloka is given in one line. Several illustrations adorn the volumes. Price of each volume As. 12.

**Sri Vani Vilas Press, Srirangam**


# "DRY" AMERICA:

## AN OBJECT LESSON TO INDIA

A timely publication under the above title from the facile pen of Mr. St. Nihal Singh, the well-known journalist, has just now come out in which the author has given a succinct, and interesting narrative of how the prohibition movement succeeded in America describing in detail the Rise and Victory of the movement, the effect on Capital, the improvement of labour conditions, Social effects, health under prohibition, decrease in crime, saving to the community, and the Indian problem.

This book is written to indicate how the United States overcame the difficulties standing in the way of prohibition, and the results which are already visible, in the hope that it may prove useful to us in effectively dealing with our own problem. The present is the right moment for us to undertake such a task, because Indians, irrespective of their political differences, are determined to seize every opportunity to regain for India the primacy of position which she once occupied in the comity of nations.

Though conditions in India differ from those in America yet there is no reason why the American experience may not be repeated in our country. It is as true of India as of the United States that the State derives only a small amount of the money actually spent upon drink. The extinction of the liquor traffic may mean the extinction of the revenue derived from liquor, but it cannot mean that the money now paid for liquor will be destroyed. On the contrary, the banishment of liquor will mean that the money, instead of being wasted, will be available for productive purposes, and will help to improve the general condition of the people, who will not be able to spend it upon intoxicants. General improvement of living conditions must favourably react upon the State Exchequer.

The book is published by Messrs. Ganesh & Co., Madras, printed on Antique paper and bound in cloth, priced Rs. 3.

**Ganesh & Co., Publishers, Madras.**

# ALEMBIC

## VEGETABLE TONIC SYRUP.

A purely vegetable preparation highly efficacious in general complaints such as dyspepsia, loss of appetite, indigestion debility etc. V. T. Syrup stimulates the lever, regulates the bowels, improves digestion, enriches the system with pure blood and makes the weak feel quite a new man.

**Re. 1-8-0 per bottle.**

**Syrup compound Glycerophosphates.** A true nerve-vigour and tonic for the body and brain **Re. 1-12-0**

**Syrup Hypophosphites of Lime.** Invaluable remedy in consumption, Bronchitis and other Lun diseases. **Re, 1-2-0**

**Sarsaparilla.** Most effective preparation in treatment of troubles arising from impurities in the blood—acquired or constituted. **Re. 0-13-0**

**Febrolene.** A preparation well known for its properties, Curative, Preventive and Tonic combined for treatment of fevers-malarial, Ague etc. **Re. 1-0-0**

**Musk Lavender and Eau De Cologne**

as articles of Luxury and necessity
— combined with economy —

have been much appreciated by the people of refined tastes and fashions

**Alembic Chemical Works Co, Ld.**

**50 Princess St. BOMBAY No. 2.**

---

# A. SUDERSANUM & Son,

## PHOTOGRAPHIC ARTISTS,

## SRIRANGAM.

Views of Southern India,
Hindu Gods and Goddesses of various temples
Picture Post Cards, both Indian and Foreign.
Water Colour paintings
of Sri Rama, Krishna, Siva
and other Hindu Dieties in the Karnataka style.
Large varieties of photos of
Sri Sankaracharya,
Kuttalam Mowna Swamigal,
Vanamamalai Jeer Ayodhya Ramanuja Jeer,
Swami Vivekananda,
Swami Vilakshnananda
Sri Vedanta Desika,
Sri Abhedananda, Sri Raja Rajesvari,
Gayatri etc., etc.,
too numerous to mention.

Prices on Application.

---

*LOOK SHARP.* *LOOK SHARP!*

## A Rare and golden opportunity for buying the BEST FOUNTAIN Pens.

JUST ARRIVED A VERY LARGE FRESH STOCK OF ALL KINDS OF PENS

**If you miss this chance, you wil never get it in future.**

| | | | |
|---|---|---|---|
| Neptune Fountain Pen No. 210 with strong 14ct. solid gold nib and iridium tipped. Rs. | 3 | 8 | 0 |
| The "T. S. V." Fountain Pen with large barrel, good vulcanite strong 14ct. solid gold nib and iridium tipped Price greatly reduced. Rs. | 3 | 0 | 0 |
| The "Venkatachary-Compacto" Fountain Pen with nickel cases and clips Rs. | 4 | 0 | 0 |
| Swan-Blackbird Fountain Pen. ,, | 3 | 0 | 0 |
| Waterman's Ideal Pen No. 12. ,, | 6 | 0 | 0 |
| The Swan Fountain Pen. ,, | 5 | 0 | 0 |
| The ParamahamsaFountain Pen,, | 5 | 0 | 0 |

All these pens are available in Fine, Medium and Broad points.

Genuine Silver clips, nickel clips, Swan and Waterman's Inks are always kept and supplied at the lowest market rates. Spare parts are available for all Pens. All sorts of repairs of Pens undertaken and charged moderately.

*Wholesale Agents:*

T. S. VENKATACHARIAR,
Bookseller, Stationer and Cloth Merchant,
Clive's Bildings, **TEPPAKULAM P.O. Trichinopoly.**

---

## SRI RAMAKRISHNA MATH PUBLICATIONS

MADRAS.

SRI RAMAKRISHNA, THE GREAT MASTER
Vol. I.
By SWAMI SARADANANDA.

This volume contains the early life of the Great Master. This is the first time that a comprenensive life of Sri Ramakrishna is being presented to the world. Price Rs. 2-4-0.

Vol. II will shortly be out

GOSPEL OF SRI RAMAKRISHNA
Third Edition (Part I) Board Rs. 2 8-0. Calico Rs. 3-0-0.

THE SAINT DURGA CHARAN NAG.
(The life of an Ideal Grihasta).
Price Re. 1.

*Apply to*

THE MANAGER,
**Sri Ramakrishna Math,**
**MYLAPORE, Madras.**

---

## ARYA DHARMA.

**(1)** **A High-class Tamil Monthly Magazine** devoted to Hindu religion, philosophy, Dharma and Literature.

**(2)** It is patronised by H. H. Sri Jagadguru Sankaracharya Swami of Kumbakonam and H. H. Sri Jagadguru Sankaracharya Swami of Sringeri.

**(3)** It is conducted by the Dakshina Bharata Dharma Mandalam of Trichinoply of which it is the official organ.

Annual Subscription is **Rs. 2-8-0** per annum.

The current volume is the 6th and begins from Raudri Vaikasi May—June 1920.)

*Apply to*

**THE GENERAL SECRETARY**

*Arya Dharma office*, TEPPAKULAM, Trichinopoly.
and SRI VANI VILAS PRESS, *Srirangam.*

# LOOK SHARP!

## LATCHMIKANTHAM STUDIO,

Opposite to Municipal Dispensary,

**TEPPAKULAM POST, Trichinopoly.**

A Golden opportunity for utilising your money for the approaching New Year.

WHAT?

*Photographic Publication.*

High Class Bromide Enlargements from faded and smallest Photos up to Life size (from any copy.)

Whether in a group or single.

Particulars of rates in person.

---

# P. S. S. Raghavan,

## 8 Malaivasal

DEALER IN

# SWADESHI . .

# . . GOODS.

---

## SWAMI VIVEKANANDA.

His Complete Works—Vol. III-IV, Rs. 2-8 each, Vols. I, II and V, Rs. 2-12 each. Cloth 8 As. extra each.

From Colombe to Almora (30 inspiring lectures on burning problems of the day) Rs. 2.

Karma-Yoga 12 As. East & West 10 As.

Jnana-Yoga (21 Vedanta lectures) Re. 1-8.

Sri Ramakrishna's Teachings (Mainly edited by Sister Nivedita), in 2 parts. Cloth. Each Re. 1.

The Life of the Swami Vivekananda. Complete in 4 Vols. Price, vols. I-III, Rs 3-4 each. Vol. IV, Rs. 2-8 Popular Edition Vols. I-III. Rs. 2-5. each. Vol. IV, Re. 1-13.

Srimad-Bhagavad-Gita. Text, Eng. translation, parapharse, and notes by Swami Swarupananda. Cloth. Rs. 2-8.

Vivekachudamani of Sri Sankara, Text, English Translation and Notes, by Swami Madhavanand (Boards), Rs. 2.

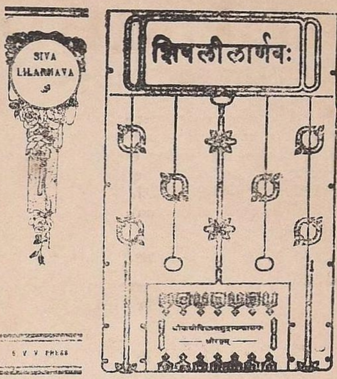
Most of the above books are offered at concession rates to subscribers of the

**PRABUDDHA BHARATA.**

A high-class religious monthly, (26th year). Annual Subscription Rs. 2. (Mayavati, Dt. Almora).

Works of Swami Abhedananda and Sister Nivedita are also avilable. For catalogue of books and photos please apply to—

**The Manager**, Advaita Ashrama, Publication Dept.,
*28, College Street Market, Calcutta.*




**SIVALILARNAVA** Mahakavya in 22 Cantos by Sri Nilakantha Dikshita with **8** half-tone and colour illustrations and **an** introduction By T. S. Kuppuswami Sastrigal. Cr. 8vo. pp. 47—457.

Cloth Gilt Price Rs. **2-4-0** Only.

*Sri Vani Vilas Press, Srirangam.*

---

# Indian Medical Record

## A Journal of Public Health and Tropical Medicine

Annual Subscription Rs. 7—8—0 Post Free.

## SPECIAL TUBERCULOSIS NUMBER.

Price Rs. 2. DECEMBER 1920 Postage As. **4** extra.

CONTAINS all upto late knowledge about the *causation, prevention* and treatment of the great white scourge TUBERCULOSIS with special reference to INDIA.

THIS NUMBER will be supplied free to all subscribers of the INDIAN MEDICAL RECORD,—for the year 1921.

*Address:—*

INDIAN MEDICAL RECORD,
2, Harakumer Tagore Square,
**CALCUTTA.**

---

**SRI BHARAT DHARMA MAHAMANDAL.**

**The All-India Hindu Socio-religious Association.**

*General President*: H. H. the Maharaja Bahadur. of Durbhanga
Subscription for General Members each Rs. 2 a year.

Members have the privileges of (*a*) the Mahamandal Benevelent Fund; (*b*) the Mahamandal Magazine (in English).—a High Class Monthly *free*; (*c*) all the Mahamandal *Shastric* Publications, at three-fourth price.

Prospectus and Speeimen copy of the Magazine sent FREE.

AGENTS wanted in all important towns. Commission handsome.

The General Secretary, Sri Bharat Dharma Mahamandal.
Benares Cantonment.

# Notice.

## GRAND CLEARANCE SALE

## of BOOKS and PICTURES

*With 20 per cent of the value of the sold tickets as Prizes.*

**N. B. The Government have permitted this Clearance Sale and prize distribution.**

3000 tickets have been sold till now.

The prize drawing will be in January 1922 and the exact date will be announced later on.

Look sharp if you want to participate in the drawing of Prizes.

The One Rupee worth of books is supplied to each ticket holder immediately.

*Tickets can be had of:*

**Sri Vani Vilas Press, Srirangam.**


*Printed and Published by T. K. Balasubrahmanya Aiyar, B. A. at the Sri Vani Vilas Press, Srirangam.*